

passed, being cleansed by our hands
reposes in the
yessels.¹

7. *Soma*, thou proceedest to the
straining-cloth,
sportive and generous, like a gift,² giving
excellent
vigour to him who praises thee.

XXL (xyi.)

fi'shij, deity and metre as before.

1. These flowing jSiwza-juices, foe-
destroying, ex-
hilarating, heaven-conferring, hasten to
IND:RA,—
2. Showing favour, assailing foes, giving
wealth
to him who rightly effuses them, and
bestowing
food spontaneously on their praiser.
3. The effused juices come sporting
lightly to the
common receptacle, they drop into the
wave of the
river.³
4. Like horses harnessed to a car
these pure
Juices bring (to us) all desirable blessings.
5. Effused *Soma-jmces*, at our indication⁴
bestow
manifold blessings on this (institutor of
the sacri-
fice), who (at present) has given us
nothing.⁵

¹ Or it irsay mean "between the boards which press
it," *chamkshu**

- *HaJthah* is generally explained as "sacrifice."
The original

root of *manhayuh* and *makhah* would seem to be
MAGH. See

"below note on hymn 61, Terse 27.

³ Se. The *Fasaiirari* water.

⁴ Or Sayana may mean by *asmabhyaai*
ddesandija, "with a

Tiew to us."

⁵ Sayana's Comm. is imperfect, but lie seems to explain this as sieanisg, " the saciificer only bestows gifts OR his officiating priests when he has obtained his desire.*'